Memorandum
to
Delegates

74th Indian History Congress

Ravenshaw University,
Cuttack, Odisha
(28.12.2013 to 30.12.2013)

Published By :

Odisha Buddhists Front

G/E- 3 ; V. S.S. Nagar ,
Bhubaneswar-751007

Memorandum to Delegates
74th Indian History Congress

Written & Presented By :

Akhil Kumar Sahoo
Buddhist Scholar & General Secretary,
Odisha Buddhists Front.

Printed & Published By :
Sri Gouri Kumar,
President,
Odisha Buddhists Front
G/E—3, V S S Nagar
Bhubaneswar-751007
Odisha
Ph:(0674)-2589185;
E-mail : odishabuddhistsfront.obf@gmail.com

28th December, 2013.
Bhubaneswar-751007 ; Odisha

ISBN : 978-81-921193-0-4

Dear Delegates,

Welcome to Cuttack, the silver city of the State. On the eve of the New Year 2014, we are really very happy to extend our sincere warm greetings to all of you, and hope, you will remember the moments you spent in the campus of this oldest institution of the State to the utmost satisfaction of your heart.

Odisha Buddhists Front takes the opportunity of your visit to the State on the occasion of the 74th Indian History Congress, and bring to your kind attention the ancient history of the State and its rich past which we have missed somehow somewhere in the din and bustle of our past thousand years' search for identification of ancient cities on lost geographical scale of our times.

Ancient history of the State is very clear, visible and cloudless. Odisha's ancient cities found the lotus feet of the Buddha on its soil; Alexander's invasion added more cities to its beautiful history ; Asoka made its history more memorable by erecting pillars ; Ptolemy's *Geography*, and his *Maps* made its towns, rivers, and mountains sign their history of rise and fall in beautiful verses of Greek Epics ; Greek Mythology, Indian Puranas, and Egyptian Mythology created their truthful heroic insight on this wonder land of Gods ; Rishis, saints, and philosophers of all hues of human civilization were born on this land of brilliant wisdom and foresight ; Indian puranic traditions blossomed on rich and beautiful foliage of its forests; the Avatara System of Hindus found its origin in this holy land of Gods; the Aryans, and their versed cultural identities took their shape here along with the Greeks, the Chinese, the Persians, and Turks. The language, culture, tradition and religions of human society found their evolutionary and revolutionary ways here in unique formulas of human intellect. This was the land central to human race, to human knowledge, and to human wisdom. The trade, the navigation process of the world first started on its river banks and also on its beautiful sea shore. It had numerous rivers then. It's wonderful mineral resources, its golden mountains attracted people from all over the world . Many Olanda, or Alanda villages came up near the ancient cities which were the nerve centers of mixed cultural fibers of our civilisation. Two epics happened here. The original settlements of Greeks, Turks and the Persians discovered their faith and belief on the sacred soil of this holy land only. The Chinese pilgrims, the Arabian traders, and scholars arrived here to widen the multi-cultural networks of human relationship breaking geographical barriers and limitations.

But this also became the land that found many of its rivers dried up, deserts turned to vegetation, and high rising mountains vanished mysteriously. The 'Great Floods' occurred here sweeping all the monumental articles of its historical identity. And the geography of the land got its skeleton state in such stabbing of the quakes, and floods that it finds no matching of its past physical existence in its own literature of today. The amazing facts of its wizardly past now are nowhere to be seen except in some small geographical pockets of our doubts. But truth prevails where doubt rides the horse of confusion. The land that has been cared through other historical names such as Udra, Utkal, Kalinga, and Tri-Kalinga still lives in wonderful parameters of a mysterious geographical existence.

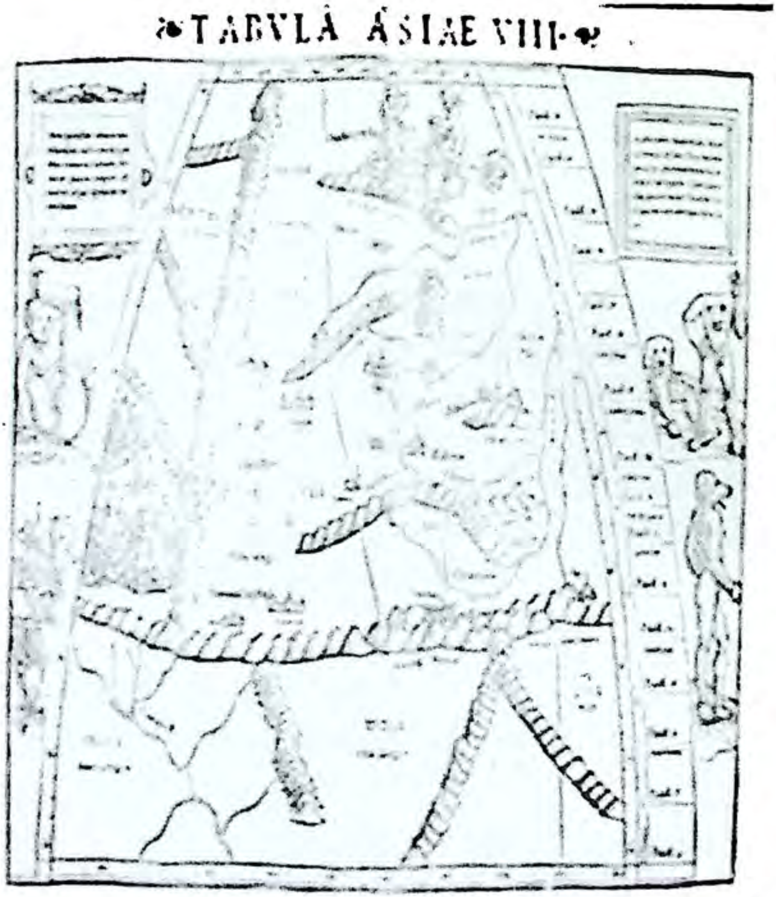
I, thus, request our learned Delegates to please think about some of the historical regions which have been chasing our scholars for some time to identify their true geographical situations. I take the opportunity to put some such geographical regions here which no doubt will help us in our struggle to locate many lost cities and towns of ancient India, Here I have taken the names of Uttara-Kuru, Taprobane, Sinai and some other places and request our learned Delegates to put their collective effort to finalise the identification of such places and regions on the basis of Ptolemy' *Geography*, and the degrees he has put against each one of these places in his *Maps* for their identification.

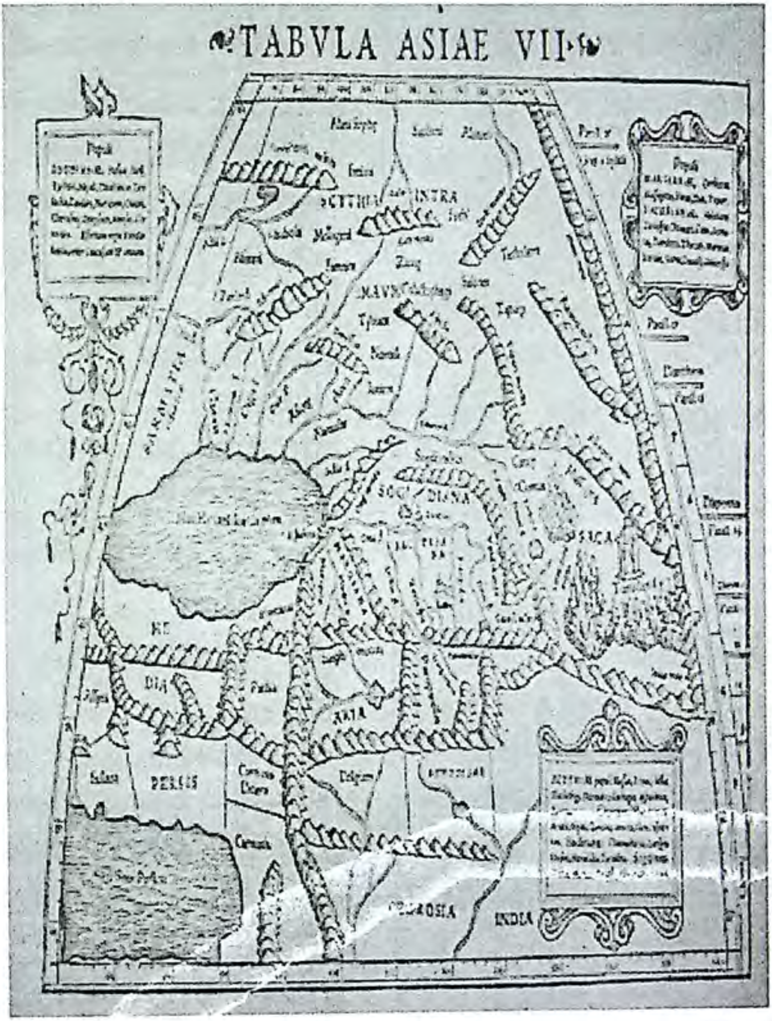
Reference to Ptolemy's *Maps* is a must for identifying places in ancient India. The entire set of *Maps* which Ptolemy has produced refers only to *Majjhimadesha*, or *Madhyadesha*, or the Middle-District. It is most unfortunate that Ptolemy's *Maps* have been stretched beyond imagination to show Europe and other nations in it (Appendix B). His *Maps* was meant *only for 'India', and other places around it*. His definition of *India* is not the same as we understand it now.

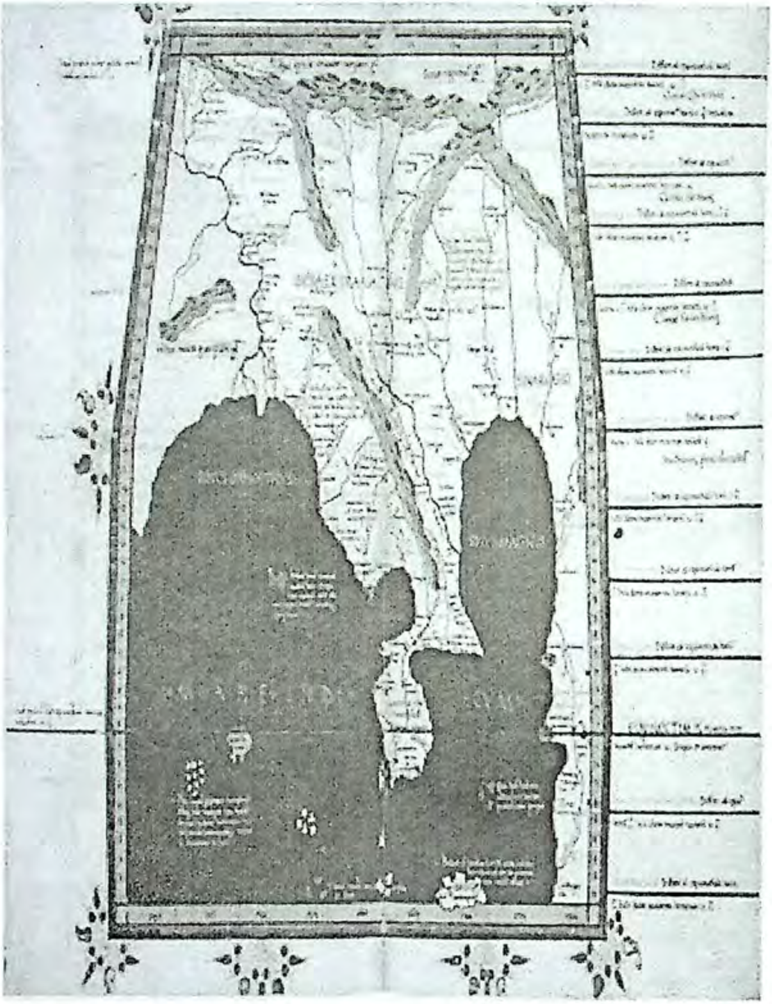
"The geographical information communicated by Ptolemy, today, in essential, stands disproved. His longitudes and latitudes are no more correct. His locations of regions and places are no more relevant and hotly disputed too. The scant information provided by him about Sinai and Taprobane is astonishing. It is partly unreliable too. He has given us no information about Skythis, the Uttarakuru region and the west Asia". (McCrindle, as described by Ptolemy, Jain, xiii).

UTTARA KURU :

Between 169°36' and 176°38', lie the range of Uttara Kuru, or Ottorokorrhas mountains which touches the eastern portion of the Serike mountains. Ptolemy mentions the geographical




TABVLA ASIAE VII
SCYTHIA
INTRA
SOGDIANA
SACA
PERSIS
ARIA
INDIA
DIA



position of Uttara Kuru in his *Maps*. Thus, any doubt about its geographical existence by scholars is meaningless, and would be considered as unscholarly.

Now, I reproduce some of the *Maps* of Ptolemy which mention about Uttara-Kuru (Hyperbone ?), or Ottorokorrhas :

Serike's geographical boundaries are defined by geographical existence of Skythia, Mount Imaos, the '*Unknown Land*', Thule, India beyond the Ganges, and Sinai. This '*Unknown Land*' (180⁰ 63' and 180⁰ 55'), holds the key to many of the facts which are interesting to our ancient history. Let this Serike be seen along with the Serike vihara of the pilgrims.

Alans, Rhymmika, Norosson, Aspisia, Tapoura, Syeba, and Anares were the name of the mountains which Ptolemy put them in Skyth region. Scholars found fault with Ptolemy's Alana Mountains regarding its bearings. " He has *erroneously* given their direction as from *west to east*.......Ptolemy *erroneously* prolongs the chain of Imaos to these high latitudes".

In reality, Ptolemy's enumeration was correct. But, due to wrong identification of places, and his degrees and *Maps* relating to places being discarded, mistakes abruptly came in that blurred the decision of scholars to identify the real places. It was *Madhyadesha*, or *Majjhimadesha* which Ptolemy's *Geography* describes in detail.

Ptolemy names 38 tribes to Skythia division, and one of them is Alani. This Alanis were the people living in the today's *Alanda* areas which were then marked exclusively for the foreigners. The history of the Alani people needs to be studied in detail by our scholars to reach at the truth. The *38 tribes* of Ptolemy, perhaps, are represented by around the same number of servitors or professional classes found in our puranas.

Ptolemy's naming of tribes was not verified along with the name of tribes which have been mentioned in our puranas. This should not have been rejected like this.

Pali sources beautifully describe Uttarakuru which was a land of wonderful experiences. There were invisible hanging cities in it , and this makes the region befitting for the Gods to live in. Its geography was related to Jambudipa, Jambudoni mountains, Kebuka river, Jambudipasamudda, and Himava.

Alakamanda was one of its chief cities where gods live. We find references to Kusavati, Kusinata, and Ketumati along with Uttarakuru in Pali literature. It is said that Yakkhas protect this holy land.

Ambara-Ambaravatiya was another city of Uttarakuru. Atanata, and Goyaniya's relationship with this city of gods was another of its features. There were seven gates to Uttarakuru, and Bandhumati was one of them.

Bhagalavati was a place in Uttarakuru where the Yakkhas assemble. The *Digha Nikaya* speaks it as a hall, while the *Sutta Nipata Commentary* says it is a mountain in Himava where the *devas* assemble every month for eight days in order to settle disputes. The *Sumangalavilasini*, however, says that it is a jewelled pavilion twelve leagues in extent, on the bank of Dharani lake(Can we see this along with the *Dharani Sutta* of the Buddhist literature !). It is surrounded by a creeper named Bhagavati, hence, probably, the name.

In another account, Uttarakuru is seen to have been relatively placed along with Chaddantavana(or Chitraratha Kanana !), or Chaddanta Lake, or Chaddanta cave and Suvanna Pabbata. Ananta-Kondana was then living on the banks of the river Mandakini in the Chaddantavana. As this place was visited by the pilgrims, its location can be traced without much difficulty.

Here again the Chaddanatavana is linked to Himava. And the latter's relation to Jambudipa, Kambudoni mountain, Kebuka river, Uttarakuru, Mt Sineru, and Jambudipasamudda has been described in Pali sources and also in Indian puranas.

Apagoyana, Uttarakuru and Pubbavideha were similarly related. And Jambudvipa, Kuru, Panchala, Kekata, Indapatha, Jambudipasamudda, Kebuka river and Jambudoni mountain were close to each other in a specified region. Here relative position of Migacira(The Deer Park !) is most important. And this facilitates to locate Uttarakuru along with other places which are closely related with it.

According to *Sona-nanda Jataka*, Manoja was king of

Brahmavaddhana(Benares). He was going on his alms round to Uttarakuru. So, Brahmavaddhana was near Uttarakuru.

Janogha is described as another city of Uttarakuru, and its geographical relationship with Jantugama, Janagama and Dakhinadesha has been described in Pali literature. And these places are identifiable in all respects on the southern sea shore of Odisha.

In another account, king of Madda is seen to have been described along with Chaddantavana. This is a wonderful piece of information. Madda kingdom because of its relationship with other Mahajanapadas, its geographical position can be easily traced out. The wife of a Chakkavatti comes either from Uttarakuru or from the royal family of Madda or Sagala. In *Mugapakkha Jataka*, it is seen that the wife of Kasi king also hailed from Madda country and her name was Candavati; while Phusati, wife of Sanjaya of Jettutara in the Sivi kingdom and mother of Vessantara, was also a Madda princess. Vessantara's wife was Maddi, also she came from Madda . And *Vessantara Jataka* happened in Kalinga. So, the veracity of the Jataka stories can be traced out without any difficulty.

Kapivanta, Natapurriya, and Navanavatiya are described as cities of Uttarakuru. But Kapivanta's reference to Kapota which was visited by the Chinese pilgrims helps to find out its region without much difficulty.

Once Moggallana offered to open a way from Nalerupucimanda to Uttarakuru so that monks might easily go there for alms, but this was refused by the Buddha. So, Uttarakuru as a geographical region was known to everybody in the times of the Buddha.

Kusinata was , perhaps, another name of Kusinara. And it is said that Kusinata was one of the cities in Uttarakuru. And this suggests that location of Uttarakuru and Kusinara are relatively easy to find out.

Pabbata Suvanna 's description as Mount Hiranya, and its geographical relationship with Cittakuta Pabbata, Uttarakuru, Manosialatala, Rajata Pabbata, Chaadanta Cave, Chadanta lake, Himalaya, and Kancanaguha is very interesting. Its location is verifiable near the southern sea shore of Odisha.

Alakamanda , the city of gods, was in Uttarakuru . It was one of the four Mahadipas, others being Aparagoyana, Pubbavideha and Jambudipa. Kapivanta city was to the north of Uttarakuru.

Uttarakuru was the kingdom of Yakkahas. Pali literature mentions other place of their residence. These places are : Ajakalapaka, Alavaka, Uppala, Kakudha (name of a plant also), Kumbhira, Gumbiya and Satajira etc. The interesting thing about these places is that villages in these names are also found in a particular region.

Laja is the name of a goddess. She was once the watcher of a field of paddy-rice in Rajagaha. When Maha Kassapa, out of compassion, approached her, she took her parched rice and , with devout heart, poured it into the his bowl. Almost immediately she was bitten by a snake, and was reborn in Tavatimsa. Worship of this deity in a particular region points to the identification of Uttarakuru region.

"Uttarakuru or Hyperborea was the cradle –land of the undivided Aryans ; Brahm-aryans and the Greek-aryans being the two branches of the undivided Aryans. This unknown region, to the Greeks as well as to the Brahmans, was not a mythical region but a real one. It lay to the north of Ptolemy's *Skythia* within and beyond the Imaos and the Serike. The region has been located to the central Steppes and to the south of the Ural mountains, extending to the east upto the ocean..... Ptolemy knows Uttarakuru as a region and as a people. He is truthful in giving Uttarakuru as a reality. He annihilates all mythology about Uttarakuru or Hyperborea". (McCrindle, Jain,p.xv-xvi). Whatever has been said here(Please, compare this with the earlier passage) about Uttarakuru seems to be very challenging for all of us. But, still today, we are unable to find out this wonderful place which is so important to our ancient history.

Ottorokorrha, according to Ptolemy was a town, and a people and a range of mountain ; it is traced to the Sanskrit—Uttarakuru, i.e. the Kuru of the north. The people were remarkable for their longevity. They lived up to be 1000 and 10,000 years old. It would be wrong to say that Uttarakuru was an imaginary region.

The Brahma Purana assigns Nabhikapura to the territory of the Uttarakuru (Chaudhury,p.309,ftn.2). And this Nabhikapura is most important for revealing the geographical situation of this holy region.

The North Island is the Kurudvipa, the Uttara Kuru of other writers it is also the *Yu-tan-yueh*(viet) of the sutra. This *Yu-tan-viet* may perhaps represent a word like *Uttamavat*. This *Uttamavat* is not different from the *Uttanapad* of the Mahabharata, and the *Vamana purana.*

Fa-hien has reported to have seen the Mid-India i.e. Uttarakuru "where trees live for thousand years, and even so many as ten thousand" (Beal,p.lxii). This country, according to the Vedic and puranic sources, was to the north of Kashmir. Differently speaking by authors on one of the most important place in ancient history has veiled its identity in confusion than its revelation.

According to Pali literature, this country is always spoken of as being to the north of Jambudvipa. It is eight thousand leagues in extent and surrounded by sea. Sometimes it is spoken as one of the four Mahadvipas, the others being

Aparagayana, Pubavideha, and Jambudvipa. The trees in Uttarakuru bear perpetual fruits and foliage and it also possesses a Kapparukha which lasts for a whole Kappa.

There were no houses in Uttarakuru, the inhabitants slept on earth, and thus, were called *Bhumisaya*. This was one of the characteristics of the people of that land, and this quality of the people helps to identify the region of Uttarakuru.

The men of Uttarakura surpassed even the Gods of Tavatimsa in four things. Many *Pratyeka Buddhas* have gone there with begging rounds. The Buddha similarly went there several times for alms .It is considered as an *Iddhi* power to go to Uttarakuru for alms round.

Parakkamabahu I of Ceylon laid out a garden there .That Ojasi was a servant of Kuvera, and he was delivering messages of Kuvera to people of Uttarakuru. Parakusinata has been described as being built on an airy base. Kammasadumma was a township of the Kurus. Magandiya was converted here. *Mahanidana Sutta*, *Mahasatipatthana Sutta* and *Ananjasappaya Suttas* were preached here by the Buddha.

The Mahabharata also describes this important region which was then a part of the Kuru stronghold. According to it, many *Siddhas* were living in this holy land. There were trees which were producing milks. It was a land of jewels; its sands were dazzling like gold ; those who fall from the heaven, first live in Uttarakuru, and then they are born on the earth ; when these people die, *Bharunda* bird comes to carry them away.

This description alone shows that the geography of this particular land alone was very unique on the earth. But when its identification was distorted, ancient history as well as our scientific knowledge on the world was misled to a great extent. A scientific study on this particular region would have helped us to now the origin and beginning of our civilization. But that did not happen.

I fervently request our eminent scholars who gathered here on the 74th IHC at Cuttack, to please look into this Uttarakuru region which to my belief exists on the southern sea shore of Odisha.

TABVLA INDIAE X
PARS
SCYTHIA
INDIA
INTRA
GANGEM
PARS

TAPROBANE :

Milton writes about *Taprobane* as :

> "Embassies from regions far remote,
> From India and the golden Chersonese,
> And from utmost Indian isle, *Taprobane*".

Ceylon is believed to have been a part of the region of Ophir and Tarshish of the Hebrews, from which King Solomon's navy collected for him " gold and silver, ivory, apes, and peacocks". To the Greeks and Romans, the Island was known by the name of Taprobane. Sri Lankan Government in the official history of their country has also accepted that Taprobane was Ceylon's ancient name. The Arabs called it " Serendib".

But, it is a mistake, and also a terrible mistake. It was visited by the Chinese pilgrims because of its link with the life of the Buddha. It is not *Tapta-pani*, or 'hot water spring', as some authors thought about it.

Taprobane, in Sanskrit, would mean " *Tapobana*", or " Forest of Meditation". It was home to thousand *Arhatas*, and *Pratyeka Buddhas*, so the name of the "*Place*". Authors when identified Taprobane with Ceylon they did not check out what places were included in this Taprobane. It was a very interesting place.

Pamsukulikas were staying in *Tapobana*. These people, according to Pali sources, were also referred to as living in Magadha also. In Sri Jagannath cult, *Pasu-Palakas* are engaged as one of the thirty-six servitors of Sri Jagannath. These *Pasu-Palakas* are the other name of the *Pamsukulikas* of Taprobane.

Geographically, this was a very small land mass surrounded by water, thus, giving the picture of an island. It was never a river as described elsewhere.

"This *extravagant over-estimate*, which had its origin in the Mythological Geography of the Indian Brahmans, and which was adopted by the islanders themselves, as well as by the Greeks, was shared also by the Arab geographers Masudi, Idrisi, and Abu'l-fida, and by such writers as Marco Polo. In consequence of these misrepresentations, it came to be questioned at one whether Ceylon or Sumatra was the Taprobane of the Greeks, and Kant undertook to prove that it was Madagascar........ He (Ptolemy) is mistaken in stating that the tiger is found in Ceylon.........." In his map he has laid down the position of *eight promontories*, the *mouths of five rivers* and *four bays and harbours*, and in the interior he had ascertained that there were *thirteen provincial divisions*, and *nineteen towns*, besides *two emporia* on the coast, *five great estuaries*, which he terms lakes, *two bays* and *two chains of mountains,* one of them surrounding Adam's Peak, which he designates as Malaia, the name by which the hills that environ it are known in the *Mahawanso*" (McCrindle,Jain, p.256).

The notable mountains of the Taprobane island are those called Galiba, from which flow the Phasis and the Ganges, and that called Malaia, from which flow the Soanas and the Azanos and the Barakes, and at the base of this range, towards the sea are, are the feeding grounds of the elephants.

The most northern part of the Island are possessed by the Galiboi and the Moudouttoi, and below these the Anourogrammoi and the Nagadiboi, and below the Anourogrammoi the Soanoi, and below the Nagadiboi the Sennoi, and below these the Sandokandai, towards the west, and below these towards the feeding grounds of the elephants the Boumasanoi, and the Tarakhoi, who are towards the east, below whom are the Bokanoi and Diordouloi, and furthest south the Rhogándanoi, and the Nageiroi (McCrindle,Jain ,p.249-50).

The old name of the island was Simoundou. The author of the *Periplus* states, on the other hand, that Taprobane was the old name of the island, and that in his time it was called Palai Simoundou. This information by the *Periplus* is most revealing on two grounds. It tallies well with the Pali sources. Palai refers to Pasu-palakas, and Simoundou either refers to Sundar, or Samanga of the Buddhist literature. And the place so called is most interesting. It was home to thousand *Arhats* who were all known in one name "Sundar".

The meridian which passes through the source of the river Indus is a little further west than the Northern Promontory of Taprobane, which according to Marinos is opposite to Kory, from which the meridian which passes through the mouths of the river Baetis is a distance of 8 hours or 120°. Now as this meridian is 5° from that of the Islands of the Blest, the meridian of the Cape Kory is more than 125° from the meridian of the Islands of the Blest. But the meridian through Kattigara is distant from that through the Islands of the Blest a little more than 177° in the latitude of Kory, each of which contains about the same number of stadia as degree reckoned along the parallel of the Rhodes. (McCrindle , Jain, Cap.14,p.28).

The *entire length then of the world* to the Metropolis of the Sinai may be taken at 180° or an interval of 12 hours, since it is agreed on all hands that this Metropolis lies further east than Kattigara, so that the length along the parallel of the Rhodes will be 72,000 stadia (McCrindle , Jain, Cap.14,p.28).

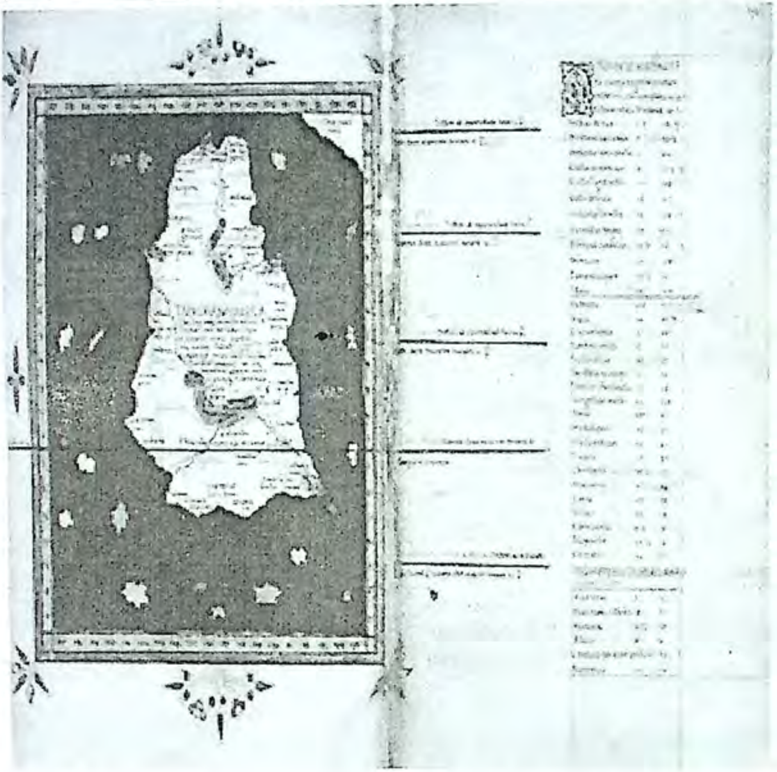
Strabo quoting Onesikritos, speaks of Taprobane as distant from the most southern parts of *India*, which are opposite the Koniakoi, 7days'sail towards the south (McCrindle , Jain ,p.61).

Position of Taprobane island , opposite Cape Kory, which is in *India*, formerly called Simoundou, and now called Salike, the inhabitants are called Salai. The heads are quite encircled with long luxuriant locks, like women. The country produces rice, honey, ginger, beryl, hyacinth and has mines of every sort. It breeds at the same time elephants and tigers ;

Point opposite Cape Kory is North Cape and lies in 126^0 & 12^{0}30’

Cape Galiba	124^0 & 11^{0}30’
Margana, a town	123^{0}30’ & 10^{0}20’
Iogana, a town	123^{0}20’ & 8^{0}50’
Anarismoundon, a cape	122^0 & 7^{0}45’
Mouth of the river Soana	122^{0}20’ & 6^{0}15’
Sources of the river	124^{0}30’ & 3^0
Sindokanda, a town	122^0 & 5^0
Heaven of Priapis	122^0 & 3^{0}40’
Anoubinagara	121^0 & 2^{0}40’
Head land of Zeus	120^{0}30’ & 1^0
Prasodes Bay	121^0 & 2^0
Noubartha, a town	121^{0}40’ **on the line**
Mouth of the river Azanos	123^{0}20’ & 1^0 S
The sources of the river	126^0 & 1^0 N
Odoka, a town	123^0 & 2^0 S
Orneon, (Birds Point),a headland	125^0 & 2^{0}30’ S
Dagana, a town sacred to the Moon	126^0 & 2^0 S
Korkobara, a town	127^{0}20’ & 2^{0}20’ S
Cape of Dionysos	130^0 & 1^{0}30’ S
Kesion Cape	132^{0}30’ & 2^{0}20’ S

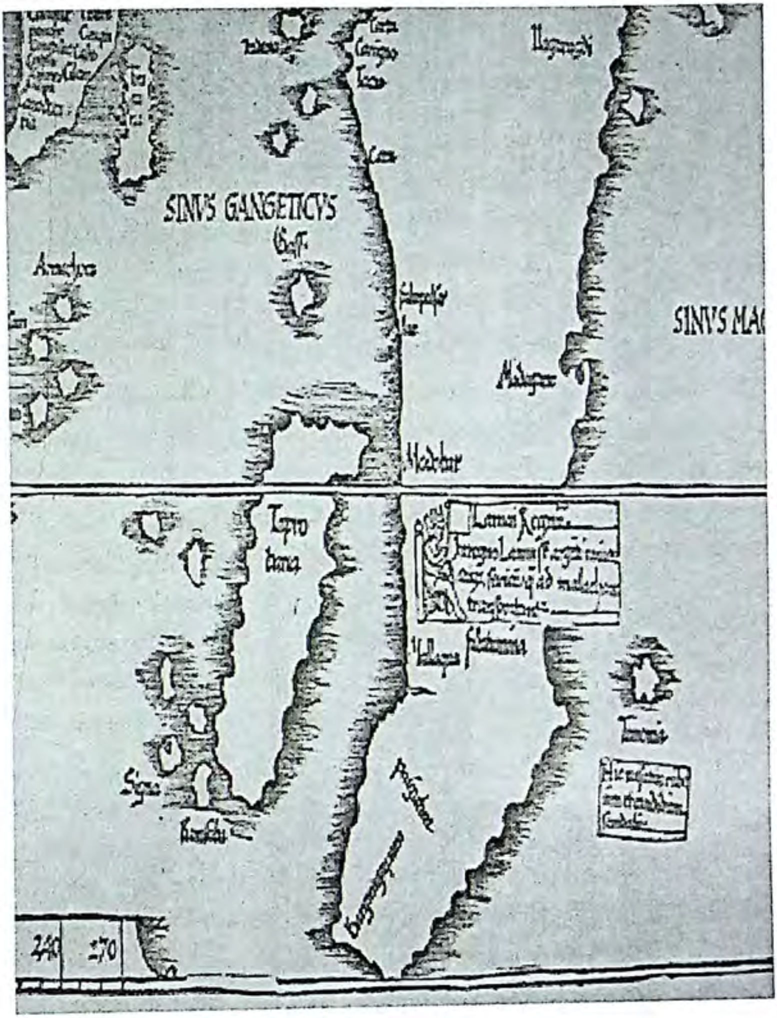
Mouth of the river Barakes	31°30’ & 1° N
Sources of the river	128° & 2° N
Bokona, a town	131° & 1°20’ N
The haven of Mardosor	
Mardoulamne	131° ; 2°20’ N
Abartha, a town	131° & 3°15’ N
Haven of the Sun (Helioulimen)	130° & 4°
Great Coast (Aigialos Megas)	130° & 4°20’
Prokouri, a town	131° & 5°20’
The haven of the Rizala	130°20’ & 6°30’
Oxeia, a headland	130° & 7°30’
Mouth of the river Ganges	129° & 7°20’
Spatana Haven	129° & 8°
Nagadiba or Nagadina, a town	129° & 8°30’
Pati Bay	128°30’ & 9°30’
Anoubinagara, a town	128°20’ & 9°30’
Modouttou, a mart	128° & 11°20’
Mouth of the river Phasis	127° & 11°20’
The sources of the river	126° & 8°
Talakory or Aakote	126°20’ & 11°20’
After which the North Cape	
The inland towns in the island ; Anourogrammon, the royal residence is seen in,	124°10’ & 8°40’
Maagrammon, the metropolis	127° & 7°20’
Adeisamon	129° & 5°



Podouke	124° & 2°40'
Oulispada	126°20' & 40'
Naḳadouba	128°30' & **on the Line**

In front of Taprobane, 1378 islands,

Ouangalia	120°15' & 11°20'
Kanathra	121°40' & 11°15'
Aigidion	118° & 8°30'
Orneon	119° & 8°30'
Monakhe	116° & 4°15'
Ammine	117° & 4°30'


SINVS GANGETICVS
SINVS MA
Tapro bana
240
270

Karkos	118^{0} & 40' S
Philekos	116^{0}30' & 2^{0}40' S
Eirene	120^{0} & 2^{0}30 S
Kalandadrou	121^{0} & 5^{0}30' S
Abrana	125^{0} & 4^{0}20' S

Bassa	126° & 6°30' S
Balaka	129° & 5°30' S
Alaba	131° & 4° S
Goumara	133° & 1°40' S
Zaba	135° **on the Line**
Zibala	135° & 4°15' N
Nagadiba	135° & 8°30'
Sousouara	135° & 11°15'

No attempt has been made by our eminent scholars to identify these places as noted in the *Geography* of Ptolemy which were neighbourly linked with Taprobane island. It alone is sufficient to reveal the most secret chapter of our ancient history. The rivers noted by Ptolemy , ie. Soana, Azanos, Barakes, and Phasis were a part of Odisha's ancient geography. It can be observed from the existence of these four rivers that the place around them looked like an island because of its inaccessibility from three sides except ,perhaps, at Modouttou, which was a mart. Its most interesting site was Alaba, and its history is also most important to us.

So, I request scholars of the IHC, to please look afresh into the geographical existence of the Taprobane again basing on facts as preserved in the *Geography*.

I request our eminent scholars to please check some of the name of places in the *Geography* of Ptolemy which will certainly help us to know what exactly was the name and geographical position of the river Ganges , and how Ptolemy's *Geography* over the years have been stretched by scholars beyond imagination to include some other continents in his *Maps*(Appendix : B) which he, perhaps, never visited.

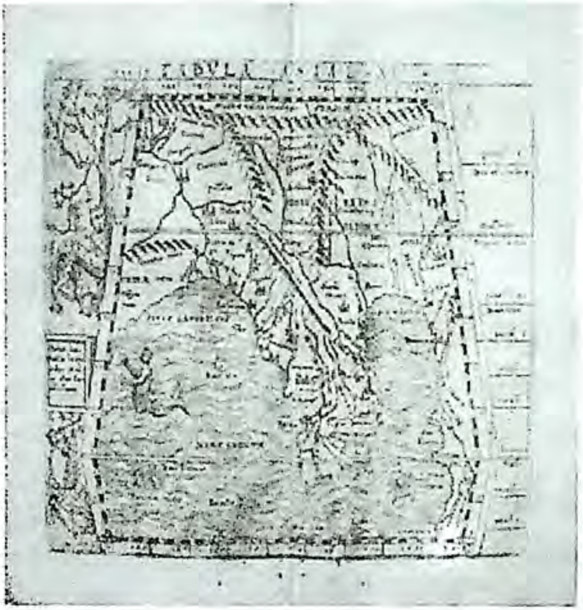
Some Places in/out Taprobane	**India Extra Gangenum**	**India Intra Gangenum**
Cottiara	Tosale	Taxila
Colchicus sin	Balonga	Modura
Gunara	Tacola	Calliga
Arana	Doana	Gangaridae
Balaca	Sabara	Palimbothra
Alaba	Tugma	Caspiria
Nagadeba	Triglyphon	Cassida
Bassa	Barygaza	Madiasathrus
Dana	Lymyrica	Oruduii
Oxia	Patala	Prasiaca

Position of Sinai :

"The Sinai are bounded on the *north* by the parts of Serike on the *east*, and *south* by the *unknown land*, on the *west by India beyond the Ganges*, along the line defined as far as the Great Gulf and by the Great Gulfs itself, and the parts immediately adjacent thereto, and by the Wild Beast Gulf, and by the frontier of the Sinai around which are placed the *Ikhthyophagoi Aithiopes*. (McCrindle,Jain ,p.244)

"It has been pointed out how egregiously Ptolemy misconceived the configuration of the coast of Asia beyond the Great Gulf, making it run southward and then westward, and proceed in that direction till it reached the coast of Africa below the latitude of Zanzibar. The position, therefore of the places he names, cannot be determined with any certainty. By the Wild Beast Gulf may perhaps be meant the Gulf of Tonquin, and by the Gulf of the Sinai that part of the Chinese Sea which is beyond Hai-nan Island. The river Kottiaris may perhaps be the river of Canton. Thinai, or Sinai, may have been Nankin, or better perhaps Si-gnan-fu, in the province of

Shen-si, called by Marco Polo, by whom it was visited , Ken-jan-fu.......The author of the Periplus (c.64), has the following notice of the place : " There lies somewhere in the interior of the Thina, a very great city, from which silk, either raw or spun or woven into cloth is carried overland to Barygaza through



Baktria or by the Ganges to Limyrike....Its situation is under the Lesser Bear". Ptolemy has placed it 3 degrees south of the equator. (McCrindle,Jain ,p.246-7).

Position of Sinai (11th map, Cap.3;)

river Aspithra's boundary	170⁰ & 16⁰
Sources on the eastern side of the Semanthinos	**180⁰** & 26⁰
Bramma, a town	177⁰ & 12⁰30'
Mouth of the river Ambastes	176⁰ & 10⁰
Sources of the river	179⁰30' & 15⁰

Rhabana, a town	177° & 8°30'
Mouth of the river Sainos	176°20' & 6°30'
The Southern Cape	175°15' & 4°
The head of the Wild Beast Gulf	176° & 2°
The Cape of the Satyrs	175° **on the line**
Gulf of the Sinai	178° & 2°20'
Around the Gulf of the Sinai dwell the fish eating Aithiopiana; mouth of the river Kottiaris	177°20' & 7° S
Sources of the river	**180°40' & 2° S**
Where it falls into the river Sainos	**180° on the line**
Kattigara, the port of the Sinai	177° & 8°30' S
The interior towns of the Sinai , Akadra	178°20' & 21°15'
Aspithra	175° & 16°
Kokkonagara	175°50' & 2° S
Sarata	**180°30' & 4° S**
Metropolis Sinai or Thinai	**180°40' & 3° S**

It is encompassed by the side of the Kattigara towards the west by the *unknown land*, which encircles the Green Sea as far as Cape Prason, from which begins, the Gulf of the Batrakeian Sea, connecting the land with Cape Rhapton, and the southern parts of Azania

At the outset, it can be firmly pointed out that Siani, as Thinai of the pilgrims is the correct identification of our scholars.. This Thinai, is same as Tchina. There is another defined place which may help in identifying Sinai also, and that is Kattigara. And the latter has had a definite geographical position in our ancient history. It was an isthmus. In Ptolemy's

Geography, the *entire length of the world* to the Metropolis of the Sinai has been taken at 180⁰ or an interval of 12 hours. It is agreed on all hands that this Metropolis lies further east than Kattigara, so that the length along the parallel of the Rhodes will be 72,000 stadia (McCrindle , Jain, Cap.14,p.28). So, Kattigara's identification helps in further identification of Sinai.

As the pilgrims from China were basically interested to visit the places linked with the life of the Buddha, and also the places where eminent scholars of Buddhism were living and composing books, they also seem to have visited those places where Chinese settlements, like Chinapati, were located.

From *Che-ka* the pilgrim continued his *eastward* journey and came to the country of *Chi-na-puh-ti.*

The Chinese translation of the name of the country is *Han-feng*, and Julien translates it as *Tchi-na-po-ti* and this gives the Sanskrit original as "*Tchinapati*", meaning "Lord of China". But Han-feng means *China-fief* not "China Lord", and the characters of *puh-ti* cannot be *pati.* They evidently stand for *bhukti* which is translated by *feng* in the sense of *possession, portion*. So *China bhukti* is the China-allotment, and the *China-bhukti-desa* was the district assigned to the China hostage. How it came in to existence has been elaborated by the pilgrim. Pilgrim's account shows how the name of the country came to happen. The "China" known to the people of India before the arrival of Chinese Pilgrims and afterwards was apparently not the "Flowery Middle Country", but rather a region occupied by a tribe living to the west of the Chinese empire, far west of the Yellow River. This China was *watered by river Sita and Chakshu*, and it was one of the countries in the north-east. The name was afterwards extended to the "Flower land" apparently by the Buddhist writers. The people of *Chinabhukti* had great respect for the "East Land" and pointing to pilgrim the people were saying, as the pilgrim said, "He is a man of the country of our former king" (Watter's Yuan-chwang,i,p.293).

Cunningham thinks that the capital of this country may be represented by the present Patti, " as large and very old town situated 27 miles to the north-east of Kasur and 10 miles to the west of Bias river". But notwithstanding the presence of the ubiqulitous brick-bats and the old wells, the proposed identifications need not be seriously considered".(Watter's Yuan-chwang,i,p.293).

As the proper identification of the pilgrim's country representing the Horse –Lord rules in the north; in the east is the Man Lord(i.e. in China),in the south is the Elephant Lord(India) whose territory has a hot moist climate with people energetic, devoted to study and addicted to magic arts, wearing garments which cross the body and leave the right shoulder bare; their hair is made into a topknot in the middle and hangs down on the sides; they associate in towns and live in houses of several storeys; in the west is the Lord of Precious Substances who rules over the sea abounding in pearls, has not been studied in detail, confusion still pervades our ancient history. The statement of the pilgrim Hiuen Tsiang is never a fig of his imagination, but it has far reaching meaning, and it defines the '*proper India*' of his time.

The history of Chinese hostages is a wonderful account of our ancient history, and I request our eminent scholars to please give attention to it for further revelation.

During the time of Kanishka, fearing his arms, some hostages came to him, and they are mentioned as belonging to *fan* tribes. In another account we are told that there was only one hostage and he was son of a Chinese Emperor. In Asvaghpsha's story, it is said that a son of Emperor of China came to India to cure his blindness. So, this relation between China and India which was of regular nature suggests that Sinai of Ptolemy's *Geography* is not China which is on the northern frontiers of North India, and the *fan* tribe does not necessarily point to the Tibetans, but there was Chinese settlement in India of Ptolemy's *Geography*, and this was also visited by the pilgrims from time to time as seen from I-tsing's (670 AD) account which tells that 500 years before his time twenty men, or about that number, had found their way through the province of *Tchuen* to the Maha Bodhi Tree, and for them a Maharaja called Srigupta built a temple for them to stay which was called "Tchina Temple". Serika Vihar of the Pilgrim when restored by Julien to Narasanhgarama, it was not properly analysed by scholars to see whether it has anything to do with the name of a king of China or with Buddha whose other name was also Narasiha. The pilgrim Hiouen Tsiang went to Narasiha, a town then, from Sakala. Both these two places remained unidentified properly till today. And it is a misfortune for all of us. The name of a vihara made for the hostages was Sha-lo-kia which is restored by Julien as Sharaka. I-tsing visited this vihara. This name for China(Serika)indeed is not known in Chinese literature, as reported by Beal. Narasangharama, according to Arabian travelers is an epithet of the king of China. Narasingha town was at a short distance from Sakala.

The Eastern Hia (or Ho !) peoples' name appears in Indian puranas. Their original settlements were in ancient Odisha. The country of Chinapati, and its proper location, and its meaning did not allure our scholars. General Cunningham misled the whole corpus of ancient history of *India* by incorrect identification of all places visited by the pilgrims from China. And I appeal to our eminent scholars of IHC to again verify the truth of Cunningham's restoration and identification of places visited by the pilgrims from China.

The name of Chinapati came from the name of the residence of the hostages from China. This alone suggests that the hostages must have come from Sinai, and its position may have been near Sakala, and the hostages which have been attributed to have come from the *fan* tribes is another mistake. The Pati must be compared with the Patihari of the Gajara-Patihari rulers. The geographical territory of the Chinapati, Sakala, Narasingh, and the Gajara-Patihari should be investigated by our scholars to see the truth as it stands till today. The *Yuei-chi* tribes' history is yet to get a proper historical clock to trace out their origin.

There is a mention of China-deva-gotra in pilgrim's report. This country was a desert valley in the midst of Tsung-ling mountain. The people of this country claimed their origin from their mother's side to the king of Han, and on their father's side from the race of Sun-deva. This story combines the two dynasties to weave a greater history for the Khotan and the Chin or Mahachin kingdoms on one hand and the Turanian or the Tu-ho-lu kingdom on the other. So, it is very interesting to see the Tsung-ling mountain range along with the Tu-ho-lu and the Chin or the Hu people of the pilgrim together with the Sun-deva race.

We also find mention of the king of Kustana seeking a marriage union with a princess of the eastern kingdom as a token of his allegiance and submission. This eastern kingdom is identified with China.

All these show that the kingdom of China was somewhere in '*India*" of the pilgrims. In this story we notice the mulberry seeds and silkworms being carried out to Kustana from China. Pali literature names places where such silk clothes were being weaved in ancient times, and I believe it would never be difficult to identify these silk towns and their relationship with Khotan, or Kustana , or other places associated with them.

I ,thus, request our Scholar-Delegates to please look into this aspect of our ancient history.

TRANSPORTATION OF BODHI TREE TO CEYLON

On the 12th year of Asoka's reign, the right branch of the Bodhi Tree went to Ceylon. Dhammagutta , Bodhigutt, Sumitta, Candagutta, Devagutta, Suriyagutta, Gotama, and Jutindhara were the eight brothers of Vedisha Devi who escorted the Bodhi-Tree. And they collectively were known in history as Bodhi-Tree Princes.

Vidhurinda was a Naga King who also went to Ceylon to provide protection to the Bodhi Tree on the request of Asoka.

Around 23 persons having expertise and skill in different professions went with the Bodhi Tree, and according to Pali sources their names are as follows :

Kadu-Pasahana
Bamunu-na
Velanda-na
Kamburu-na
Saras-na
Kalandi-na
Kapu-na
Dora-na
Perahara-na
Uyan-Gei-na
Kumbala-karuna
Ganda-karuna
Lo-karuna
Mudun-karuna
Mal-karuna
Sath-karuna
Maha-seena
Maha-Bo-Rakina
Mulu-Rakina
Maha-Pelivena

Attu-lena
Lakdiua-Mahapuruna
Uturu-Visna

Taraccha, was name of a clan who accompanied Bodhi Tree to Ceylon. Candagutta was one of the eight Kshattiya families sent by Asoka to Ceylon with the Bodhi Tree. Kulinga was name of a clan, and Mahinda I , king of Ceylon, belonged to this clan. The Kulingas were among the tribes sent to Ceylon by Asoka with the Bodhi Tree. Hema and Aggimiita were nuns and accompanied Sanghamitta to Ceylon. The road to Tamralipta from Pataliputra passed through Vinjha Mountains, and the forest around them. Along this road Asoka travelled bearing the Bodhi Tree. This was the road leading from Ceylon to Pataliputta.

These information on Bodhi Tree's transportation to Ceylon provide a lot of historical evidences to locate the tribes who travelled with the Sacred Tree ; the family of Vedisha Devi's brothers, and the persons who accompanied the Bodhi Tree are also equally important to provide facts in locating the Tamralipta port and the Vinjha Mountian range which comes along the road from Pataliputra to the ancient port . This route, according to Ceylonese Chronicles, takes seven days journey on foot from Pataliputra to Tamralipta.

I request our eminent scholars to please study this aspect of our ancient route to explore the geographical existence of both Tamralipta and Pataliputra vis-à-vis Ceylon.

INAUGURATION OF MAHA THUPA AT ANURADHAPUR , CEYLON

Maha Thupa at Anuradhapura in Ceylon, was built by Duthgamani. It was here that Mahinda scattered *champaka* flowers by way of homage, and the earth trembled. For construction of a Thupa here various materials were collected from various places. And according to Ceylonese Chronicles the following materials were brought from different places like :

Bricks : From banks of Gambhinadi
Copper: From Tambapitt
Silver : Ambatthakolale
Pearls : Uruvela
Gems : From a cave near Pelivapigama

Monks from various places were invited to attend the inaugural function of the Maha Thupa in large numbers. Following names of monks are seen in the Vamsa literatures who joined the inaugural function of the Maha Thupa :

a. Indagutta Thera from *Rajagaha* with 80,000 followers

b. Dhammasena from *Isipatna*(Baranasi) with 12,000

c. Piyadassi from *Jetavanarama* with 60,000

d. Maha Buddharakshita from *Mahavana in Vesali* with 18,000

e. Maha Dhammarakshita from *Ghositarama in Kosambi* with 30,000 (Also called Urudhammarakkhita)

f. Maha Sangharakshita(Also called Urusangharakkhita) from *Dakkhinagiri in Ujjeni* with 40,000 followers

g. Mittinna from *Asokaram in Pataliputra* with 1,60,000
h. Uttinna from *Kasmir* with 2,80,000 followers
i. Mahadeva from *Pallabhoga* with 4,60,000
j. Yonaka Dhammarakkhita from *Alasanda* with 30,000
k. Uttara from *Vinjhatavi* with 60,000
l. Cittagutta from *Bodhimanda Vihara* with 30,000
m. Suriyagutta from *Kelasa vihara* with 96,000 followers

Mahapaduma was one of the Chief Theras present at the Foundation Ceremony of the Maha Thupa. Maha Mangala Thera was also present at the Foundation Ceremony at Anuradhapura. Mittasena Thera, one of the eminent monks took a leading part in the inauguration of Maha Thupa.

The Thirteen Viharas, or monasteries from which so many Chief Bhikshus, and their followers and monks participated in the Foundation Ceremony of the Maha Thupa was not a small incident in history. This journey must have been done through Tamralipta port only from where such ancient journeys normally were undertaken to Ceylon. Here, I want to draw attention of our scholars to four monasteries i.e. Alasanda, Pallabhoga, Bodhimanda Vihara and Isipatna from where 30,000 ; 4,60,000; 30,000, and 12,000 followers respectively went to Anuradhapur.

Alsanda was linked to King Milinda ; Pallabhoga , interestingly is linked to the first settlement of the Persians ; Bodhimanda to the Place of Enlightenment of the Buddha, or place of existence of the Bodhi Tree; and Isipatna where the Buddha preached his First Sermon.

I, thus request our eminent scholars to look into this aspect of our ancient history which has not been accounted for in our texts.

VESANTARA JATAKA

Scholars have agreed that *Vessantara Jataka* happened in Kalinga. In *Vessantara Jataka*, name of kingdoms of Sivi, Kalinga, and Ceti appear in such a way as if these three kingdoms are geographically contiguous in nature. Similarly, city of Jujutara, Mount Vankagiri, Suvannagiritala, river Kontimara, Mount Aranjaragiri, and Dunivittha were in the kingdom of Ceti ; Mount Vipula, river Ketumati, Mount Gandhamadana, Nalika and Lake Mucalinda which Vessantara covered on his way from Jujutara to Vankagiri by foot shows that all these places were also continuous geographically ; and it is also seen that Mount Vipula is adjacent to Ceti country, and Mount Gandhamadana comes after the Mount Vipula and exists to the north of it.

Vessantara Jataka mentions distances between some places which Vessantara on his way passed from Jujutara to Vankagiri . Chinese pilgrims visited all these places which Vessantara covered from Jujutara to Vankagiri. The pilgrim's mention of distances from one place of their visit to the other has not been compared with Vessantara's coverage of some of the same distances by the scholars on the light of Gile's observations, and to see whether the two sets of distances geographically ever tally.

From the city of Jetuttara(or Jujutara) to Suvannagirirtal was *five* leagues, and it was *five* leagues more to Kontimara thence to Aranjaragiri as *five*, and again *five* to Dunivittha.

That Maddi was Vessantara 's wife and Jali and Kanhajina his children. Name of Maddi suggests that she hailed from Madda country.

Uncle of Vessantara was ruling in Ceti country. People of Ceti went with him 15 leagues to bid him farewell.

Vessantara crossed Ketumati and Nalika river in order to reach Vankagiri.

In *Vessantara Jataka*, Jetuttara was shown to be the capital of Sivi country while in *Ummadanti* and *Mahumagga Jataka* it was Aritthpura.

Historically, this bit of information also will help to provide a proper geographical boundary to Kalinga pacing way for identification of other country's boundary, notably Udyana.

"The notices of the country of Udyana by Sung-yun vie with those found in Hiuen Tsiang for abundance of detail and legendary interest. It is singular that the supposed scene of the history of Vessantara , " the giving king" of Hiuen Tsiang and the P-lo of Sung-yun should be placed in this remote (Udyana) district. The *Vessantara Jataka* (so called) was well known in Ceylon in Fa-hian's time ; it forms part of the sculptured scenes at Amaravati and Sanchi ; it is still one of the most popular stories amongst the Mongols. How does the site of the history come to be placed in Udyana ? "(Beal.intr.p.xvii).

This part of history which is most revealing needs to be properly attended to by our scholars as it holds the key for many unknown aspects of our ancient history. Identification of this Udyana's geographical existence is vital as it helps in identifying many other places which are of most important to us.

APPEAL

I have tried, to present here before our eminent scholars some of the points which after proper analysis will show to what extent our ancient history has been distorted, and defaced. It needs collective effort and approach to know how identification of places by Cunningham and others which Chinese pilgrims visited went absurdly out of truth.

It is really astounding to know how within a distance of *less than two hundred miles on the eastern* , *southern* and *western sea shore of Odisha*, all the places that have gone to the *Geography* of Ptolemy, *Astadhyai* of Panini, *History* of Alexnder's Invasion of India, and also to the *accounts* of Chinese pilgrims, and other accounts of our ancient history really lived upto in this refion. I believe this, and seek attention of our scholars to this truth for its establishment, and institutionalization.

Representation sent to some concerned responsible authorities to take immediate steps on this have been annexed at Appendix A . Odisha Buddhists Front also has submitted a petition to Hon'ble Governor of Odisha, who is also Chancellor of Universities of the State , on Ist April, 2013 to bring it to the attention of our scholars in the State.

Again, I will do injustice to myself, and my culture, tradition and history which nourishes my whole being, if I do not bring the truth to the notice of our Delegates of IHC at Ravenshaw University at Cuttack what happened to historically some of the most ancient sites on and near the southern sea shore of Odisha around Puri and Konark , which now have gone to the pockets of the Vedant University. Some of the cities raised by

Alexander, and some of the wonderful villages which are even linked to the history beyond the Buddhist period of our time, are now included in the land maps of the Vedant University between two ancient rivers. I appeal to our Executive Members, Delegates, and Scholars of the IHC, to please look into this issue carefully, to protect the heritage sites of our civilization which are most important to us for our future study, research, and academic activities. It needs our immediate collective intervention. A high power team of scholars be formed by the IHC to visit the area and to see the truth of this saying very deeply without being biased by this Memorandum. The villages which are most important o us are : Altanga, Alanga, Beldala, Chaitana, Gaindala, Beleswarapatna, Gada Mrigasira, Baliguala, Bhuan, Alanda, Saitala, Sundar, Samanga, Uru, Rohit Khanda, Phan Phana, Nalihana, Nalikera etc, and a lot others. We cannot be blind to such a delicate issue wherein involved the future history of our past.

In view of the above, I, therefore, request our learned Delegates of IHC to please look into the issues, and do the needful for the interest of our future generations' enlightened heritage.

Akhil Kumar Sahoo
Buddhist Scholar and
General Secretary, OBF.

APPENDIX A :

To

Sj Kapil Sibal ji
Hon'ble Minister, HRD,
Ministry of HRD, Shastri Bhavan, New Delhi—1

Respected Sir,

Namaskar.

It is a privilege to draw your kind attention to the fact that all our books on 'Ancient India' whether they are part of our syllabus at the University level or at the school level, are all wrong and defective, and far away from truthful facts of our real history. All those books written by very learned scholars from here or abroad, truly speaking, are misleading to the core. Not a single line that we read now on ancient India, I could firmly say, is correct. Every writer of ancient history of India is a blind follower of a completely biased account of one of its another previous writers , and thus, personalized accounts of our ancient history shows how poorly we followed to the foothills of outside scholars who contributed a lot to our scholarships on our own history. We followed them when they chose a place and gave it a name that the Chinese Pilgrims or some other from abroad , visited them on our own land. Our acceptance to all their findings was blindfolded. We did not have had the courage to question the veracity of such findings of the outside scholars who had then little knowledge on geography of this vast country.

"Ancient Indian History" that we read today is the history written by some historians, from here and abroad; but that is not the history either you or me or any other Indian like us proudly belong to.

If I would say, Jambudvipa is not that India we read from our text books, or the Himalaya and the Ganges we know are not the Himalaya and the Ganges we come across in our puranic literature or in our history books, then what one will think of!!

Bihar is not the real Magadha, And Patna is not the Pataliputra of our history books ; and Kasi Banaras, Sravasti, Bodhagaya, Sarnath, Sankassa and Vaisali are all wrong places. These names are granted to us by some European scholars when we were under a colonial administration then. Even our identification of Hastinapura, Indraprastha and Ajodhya went wrong. Alexander did not attack Punjab, and Punjab is not the actual "Place of the Five Rivers".

Starting from Ptolemy's to Al-Baruni's account on India, all were misinterpreted by scholars. Nobody then thought that everything happened at the southern sea-shore. What will happen today, if I say that even today's Gopa, Brindavana and Mathura in UP were never a part of our ancient history. The real ones are near the southern sea shore. The Ramayana, the Mahabharata and the Age of the Buddha, only point to the southern sea shore where even the first Aryan settlement once came up. Like this the truth continues. These mistakes erupted because the scholars of all hues miserably failed to identify the geographical boundary of the "Madhyadesha" or the "Majjhimadesha" or the so called "Middle Country". What one will speak now is that the narrator of this letter is either a fool or a mad man. But nobody will believe that "India lives on falsehood".

There is uproar on cartoons. But there is silence over our own ignorance on real history of our "Ancient India". Would you now like to please place these facts before Hon'ble Members of our Parliament? So that I can face thousand questions from all of them which may help us to modify the syllabus we very much need for our schools and colleges.

Yours sincerely

26.05.12

(Akhil Kumar Sahoo)
Buddhist Scholar and Senior Citizen
G/E—3, V S S Nagar; Bhubaneswar-751007.
E-mail : akhil_kumarsahoo@yahoo.com
Cell : 08895730330 // 0674-2581185

To

Prof Basudev Chatterji
Hon'ble Chairman, ICHR,
35, Feroze Shah Road, New Delhi-1

Respected Sir,

Namaskar.

I would like to draw your kind attention to the fact that "Ancient Indian History", which no doubt remained a pet subject for many of the western scholars for a pretty long period, and who also contributed a lot for its growth and new findings, rather I would say, misled us. The India, or for that matter Bharata of the Indian puranic literature is not the India we come across in our history texts now. Identification of historical places by western scholars put us in the wrong basket of historical truth. Cunningham's "Ancient Geography of India" first bulldozered this truth into pieces, and others followed him sincerely. We never questioned the outside scholars that whether it is Ramayana or Mahabharata, the place of their occurrence were near the southern sea shore. The first hymn of the Rigveda also was chanted in the same geographical boundary where the great epics happened. And 'Land of the Buddha' was not different from the land of the Ramayana and Mahabharata.

It is a great mistake and how it will be handled now depends on your scholarship, erudition and foresight. I have done extensive research for so many years on the subject and found that starting from Ptolemy's account to Al-Baruni's, our mistakes continued to create new scholarly pastures, and at no point of time we tried to verify and looked at the real things. Indraprastha or Hastinapura is not Delhi or at Delhi or Bihar is not Magadha or Patna is not the real Pataliputra of our history. Every inch of our ancient history has been massacred by every writings of our celebrated authors who were misled by the writings of the western scholars.

When Cunningham referred to Ptolemy and other western visitor's account on India in his AGI, he did not refer to Ceylonese Chronicles in depth. Not even Chinese Pilgrims' report were read in utmost sincerity. Asoka's Rock Edicts were wrongly, and unfortunately, interpreted to give a shift to our historical facts. Our ancient history flourished in "City Kingdoms" and "Village Kingdoms" that did not occur to anybody. The Greeks, Iranians, Chinese and Parsees remained close to each other and their historical settlements were very much next door to us. Chinese Pilgrims' reports were not followed in letter and spirit when identification of Magadha came before us. How Ceylonese Chronicles stored so much of information being so small a kingdom was not raised anywhere. What was their source nobody inquired. Simply, because Rhys Davids said not to follow it, that was accepted by all later scholars religiously.

The Ganges and the Himalaya we know and read in our history books are not the real Ganga and the Himalaya of our puranas was not seriously investigated. Jambudvipa is not India but something else was not understood properly. So, identification of "Taprovana" or "Tapovana" then became went wrong.

Now when we find Kasi, Baranasi, Kosala, Ajodhya, Saranath, Bodhagaya, Sravasti, Sankassa, Vaisali, Gopa, Brindavan, Mathura, Kashmir, Gandhara and every place one can think of from our ancient India, have been wrongly identified. It is amazing that we live in false time of our history. Everything happened near the southern sea shore and this simple thing must occur to us for a quick recovery. All the wrong sliding happened because of a simple reason. "Majjhimadesha" or "Madhyadesha" or the "Middle Country" 's geographical boundary could not be identified correctly. Two parallel lines were foolishly drawn at the so called middle of the political map of India to generate the "Middle Country". And blindness has its own way. All the sixteen Maha Janapadas somehow were pulled into it, though unsatisfactorily. There was difference of opinion among scholars. But that was ironed out because no course was there opened to further the investigation. New names were given to places in North India to suit Cunningham's AGI, and records then were changed to satisfy the foreign scholars' whims. And now the consequences are all open before us.

Sir, I have tried to make a road here in this short letter for your scholarship's travel. If you think, I have gone mad or I am mad, I have nothing to say or argue at this point of time. If someone considers I am a fool, that also carry some point of sameness for me as an Indian. But I have confidence in you. As head of ICHR, you should not remain silent over this matter. I hope, God will help you in this matter.

With regards,

Yours sincerely

28.05.12

(Akhil Kumar Sahoo)

Buddhist Scholar and Senior Citizen

To

Prof Basudev Chatterji
Hon'ble Chairman, ICHR,
35, Feroze Shah Road, New Delhi-1

Dear Prof Chatterji

Please refer to my letter dated 28.05.12 on "complete distortion" of our ancient history. I have also brought the same thing to the notice of Sri Kapil Sibalji, Hon'ble Minister, HRD, for immediate quick action on it. I would like to suggest that let some thirty reputed scholars of the country be helped by ICHR with fund to look into this aspect with limited time given i.e. only two years time, to them for completion of each of their respective projects. If any doubt still exists in your mind, you can conduct a sample research through some of your selective scholars, but wasting time at the cost of national interest will be a blunder for all of us. And ICHR will be solely held responsible for it. Please, do not take it lightly.

Yours Sincerely

18.6.12

(Akhil Kumar Sahoo)

To

Sj Kapil Sibal ji
Hon'ble Minister, HRD,
Ministry of HRD,
Shastri Bhawan, New Delhi-1

Respected Sir,

Namaskar.

Please refer to my letter dated 26.5.12, on "complete distortion" of our ancient history. It needs your quick action as it involves religious, culture and tradition of India as a whole. I have brought it to the notice of the Chairman, ICHR also, and I have requested him to involve thirty selected scholars immediately to look into the matter. Some more reputed universities may be asked to use their resources for the purpose. But delay will be more killing for all of us. Please, never take this subject lightly.

With Regards.

18.6.12

(Akhil Kumar Sahoo)

ODISHA BUDDHISTS FRONT
G/E—3 ; V.S.S. NAGAR ; BHUBANESWAR—751007
PH : (0674)-2581185

To

Hon'ble H. E. Governor of Odisha
Raj Bhavan, Bhubaneswar.

Sub : Distortion of Ancient History of Odisha

Respected Sir.

Namskar.

It is to bring to your kind attention that the ancient 'Indian History', which has its identifiable sources in the Chinese Pilgrims' Accounts, Greek Geography, Arbian Trader's Reports, and Ceylonese Buddhist books, was mainly handled by the western scholars in the fateful years of our pre-Independence period. The scholars of the western world wrote our ancient history whose knowledge on our geography was in most cases rudimentary, and was of much flaw and inadequate. They did not like to consider our puranic literature as a source of our ancient history, on account of many reasons. All of them misunderstood the nature of ancient India that flourished very close to the southern and eastern sea shore. The Ramayana, and the Mahabharata very much happened near the eastern sea shore, but it was totally shifted elsewhere. And it is interesting to find that the land where the two epics happened was the same geographical land mass where the Buddhas were born, and also the same holy land where the first Aryan civilization chanted its first Vedic verses.

Identification of places visited by the Chinese Pilgrims became all wrong ; when latitude and longitude of places mentioned in Ptolemy's Geography were discarded, and when his maps could not be properly studied, identification of the places gone into his book naturally shifted from one region to another. Places under Alexander's invasion also got into wrong footing in history. Ceylonese Pali sources were not mindfully referred to, to match with other sources like the Ptolemy's Geography, or with that of Arrian's accounts. For all these wrongful acts, the western scholars are responsible. Indian writer-scholars just followed the foot-prints of the scholars of their western counterpart, without much exercise of their own.

Not a single line of our ancient history, as we now read, and know, thus, is correct. History of ancient Odisha is not only the ancient history of India, but also the history of our ancient civilization. It thus, needs attention as urgent as possible to engage scholars to look at its contents again with renewed interest, zeal and freshness of mind.

This wrongful shift in identifying the places has tremendous impact on history of a lot of States across the globe. It will affect the history of Afghanistan, Pakistan, Turkestan, Egypt, Syria, Greece, and many other countries. It has also the potentiality to alter the history of many Indian states as well.

As Hon'ble Chancellor of Universities of Odisha, we request you fervently, to please, create and press for an academic environment in our universities in this direction to look afresh at our ancient history again, so that we can see how great was our land , and how it was the centre of the then world's culture, trade and commerce and also of literature.

I have enclosed a page just outlining some of the distortional shifts of Odisha's ancient history, for your kind attention. This shows the gravity of the matter, and our immediate attention to it. Alexander Cunningham's book : 'The Ancient Geography of India', alone accounts for most of the wrongs done to our ancient history. This followed by some other very reputed scholars of the 'West'. It is time that our cultural heritage scattered at different points of globe may be brought together under a unified history. And, Sir, we pray for your kind attention to it.

With Kind Regards

Yours Faithfully

01.04.2013 ;

Swantatra Utkal Divas

(Akhil Kumar Sahoo)
Senior Citizen & Buddhist Scholar ; &
General Secretary, Odisha Buddists Front,

FEW HEAD LINES
FROM ODISHA'S ANCIENT HISTORY

1. Man's First Appearance on Earth happened in Odisha, not in Africa
2. First Aryan civilization began its journey from Eastern & Southern Sea Shore of Odisha
3. Jambudvipa is not India, & Puranic Bharata points only to Odisha, nothing else.
4. Taprobane is not Ceylon
5. The Ramayana, & The Mahabharta happened here .
6. All the Past Four Buddhas were born in Odisha
7. Sri Jagannath Temple is the 'Place of Enlightenment of the Buddha'
8. All the 16 Maha Janapadas were here.
9. Dhaval Hill cannot be the Himalayas
10. The Ganges of the Puranas and of Pilgrims's accounts is not about the Ganges in UP
11. Chandrabhaga cannot be in present Kashmir
12. Fa-hsien , Hiouen Thsang, I-ching, & Sang-yun visited Odisha, nowhere else.
13. Nalanda was here, Not in Bihar.
14. Pataliputra was also in Odisha, not in Bihar
15. Delhi cannot be Hastinapur, it was near the southern sea shore.
16. Dwaraka was here, not in Gujarat.
17. Alexander died in Odisha, not in Babylon.
18. Milinds was a king of Greek settlement in the then Odisha

19. Asoka was born in Odisha

20. Bihar cannot be Magadha of our ancient history

21. Prachi river of Odisha is the real Saraswati river

22. Ujjaini was in Avanti, and Avanti was in Odisha

23. Kashmir of Chinese Pilgrims' account was in Odisha

24. The Five Greek Settlements were in Odisha

25. There were Chinese, Persian and Turkish Settlements in Odisha

26. Satavahana kings were ruling here, not in Andhra

27. Guadas were a part of Odisha's ruling dynasties, not in West Bengal

28. Harshavardhana was very much ruling here

29. Kanishka's Yue-tha tribe was born here

30. Panini & Chanakya's birthplace were also here

31. The Mauriyan kingdoms were here, not in Bihar

32. Ptolemy's Geography was the Geography of Odisha

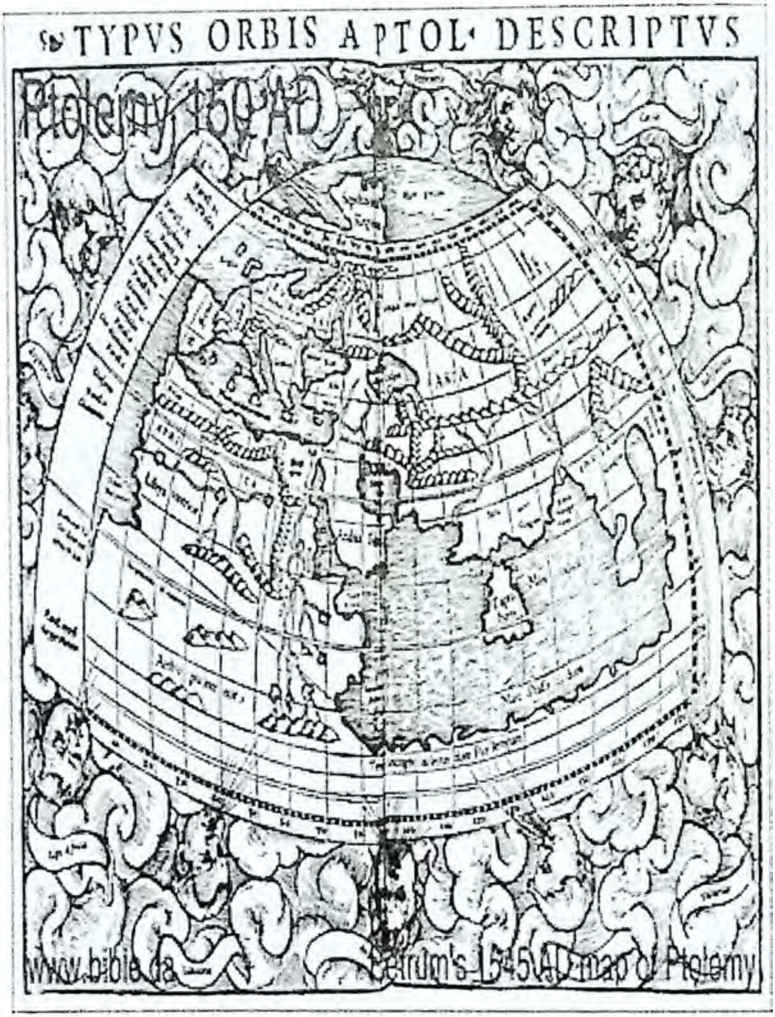
33. Megasthenes, Strabo, Arrian, Curtius, Nearchos etc, describes the then Odhisa only

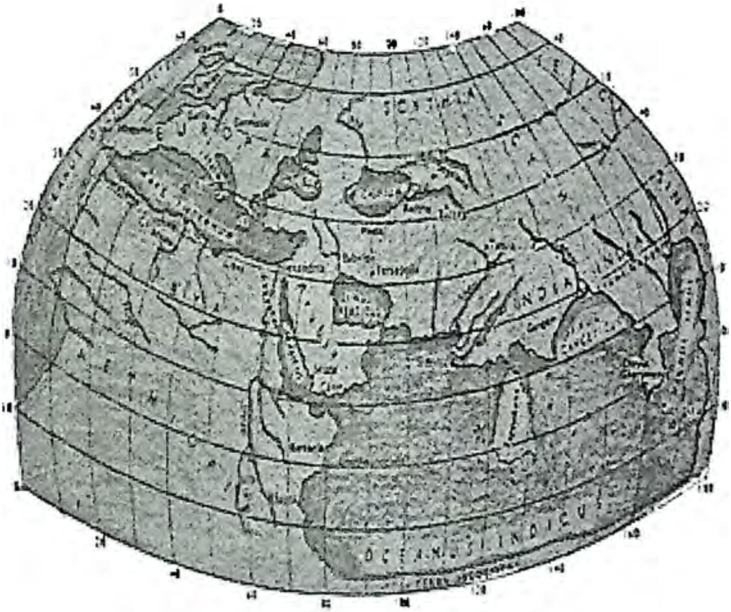
34. Sumeru and Gandhamardan hills were a part of ancient geography of Odisha

35. Ajodhya, Kasi, Brindavana, Mathura, Gaya and Varanasi were not far away from Sea shore, and they were all in Odisha

Akhil Kumar Sahoo
General Secretary,
Odisha Buddhists Front

APPENDIX B :


TYPVS ORBIS A PTOL. DESCRIPTVS
Ptolemy 150 AD
www.bible.ca
Cetrum's 1545 AD map of Ptolemy


EUROPA
SCYTHIA
INDIA
OCEANUS INDICUS

Depiction of the world by Ptolemy.

SCAN COPYRIGHT (C) BIBLIOMANIAC6, INC. 2007.
ODA GOTHIC STAMPS

Akhil Kumar Sahoo
Buddhist Scholar & General Secretary
Odisha Buddhists front